

TOGETHER

TRUE WAY PRESBYTERIAN CHURCH ENGLISH CONGREGATION

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Remembering our history

by Lee Chung Horn



Women from the Thai service in a traditional dance performance. Photo by Jonathan Tham.

It was four, and a Saturday afternoon, but the church sanctuary was packed. True Wayans, friends, associates and well-wishers gathered excitedly at a historic, commemoration service to praise God.

The occasion was the 25th anniversary of the English Congregation of True Way Presbyterian Church. The English Congregation was formed in 1992 after 22 years

with the Chinese church.

To be sure, the English Congregation has celebrated its anniversaries before. Anniversaries remind us of time and our humanity, and of how things are never the same, and how we could never really return to the Bethels and Shilohs we knew, no matter how empowering; and how these places and touchstones are burnished only by the grace of a faithful Father.

But 25 years is special. There was no church musical – *The Last Days of Robert Wong* was the anniversary project of five years ago, and things were clearly different in 2017. But the impulse to pause and reflect was palpable that Saturday, November 4.

The church's pastors and leaders planned a slew of anniversary activities, and these were unveiled as the year went on. A trip to Israel

Anniversaries remind us of time and our humanity ... and how these places and touchstones are burnished only by the grace of a faithful Father.

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Remembering our history

took place in February; a carnival followed in May; Dr Robert Solomon delivered three well-received lectures on discipleship in August.

The anniversary service, filled with eloquence, was to be the grand finale.

The eloquence was not merely heard in the words uttered; it was felt in the crackle of human bodies all around us; and it was seen for a full hour, in the warm sun streaming through the stained glass, falling with holy tenderness on our heads and shoulders.

By four, the sanctuary was full. Among the guests were the church's previous pastors Graham Ng and Ng Seng Chuan, as well as leaders from the Presbyterian Synod, and leaders from the Chinese Congregation and Thai Service. But church deacons came with more chairs for guests who continued to arrive at the door.

Many old friends who had left the church over the years were present. Some said they were surprised to receive invitations, others said their histories with the church made this an occasion that required their attendance.

Preacher Loliro Sani, the church's worship director, said: "The theme was giving thanks, so the liturgy was planned in a way that would bring us through the years. The people involved would represent the past to the present, the old and the new."

Indeed, the liturgy was as beautiful as church anniversaries are, a braid made of many intertwined threads. There was a responsive reading by Preacher Wang Zhen Yan

Liturgy was as beautiful as church anniversaries are, a braid made of many intertwined threads.



We hold our differences lightly because we are ourselves held in a deeper and larger reality. When we honour our past and challenge our future, we begin to live into this spiritual reality. Photograph by Jonathan Tham.

(Chinese Congregation), Ms Suttiporn Radeerat (Thai Service) and Ms Chan Suet Fong (English Congregation), a second by the English Congregation's three founding elders – George Ang, Florence Chua and Chng Say Tiong; and a third by our young people – Png Eng Keat, Elizabeth Lim and Wong Yong En.

The Chinese Congregation's Preacher Paul Siah offered up a prayer of thanksgiving. There were three exhortations. Three preachers representing, no, not quite epochs, but seasons of the church's life spoke. Graham Ng, Tan Cheng Huat and Lee Kien Seng spoke out of the abundance of their hearts.

The women from the Thai Service performed an ethnic folk dance. A video clip entitled 25 Years was screened. A 96-page monograph of the English Congregation's history was unveiled.

"Putting the skeleton in place was easy. Filling up all the details and aligning them in order was quite a challenge," said Preacher Loli. "But everyone was so willing to help. The U12 children had been learning their song since May, and it was a joy to hear them sing so confidently. The combined choir worked hard to ensure that all worship songs and anthems were in place."

At anniversaries, we listen to our consciences, reckon with our pasts, and confront our



Rev Lee Kien Seng, Rev Edwin Wong, Rev Tan Cheng Huat join together to exhort the flock to faithful discipleship. Photo by Jonathan Tham.

At anniversaries, we listen to our consciences, reckon with our pasts, and confront our futures. We don't always do this well, but we need to ask: what are our brightest, most unfulfilled hopes?

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unfulfilled hopes?

Younger and newer True Wayans would have experienced the service differently than church veterans. They heard the old stories, skilful narration and artful depiction notwithstanding, at a distance. It would be up to these younger ones to create their own history, and not rely on that of their elders. There is no google map for life.

Our new generations only need to place their future history faithfully inside a crucible that doesn't change, because it is of God. ■

True Way Presbyterian Church English Congregation: 25 years of God's goodness and faithfulness

by Koh Guat Hua

"The steadfast love of the LORD never ceases; his mercies never come to an end; they are new every morning; great is your faithfulness."
(Lamentations 3:22-23)

TTrue Way Presbyterian Church functioned as a single entity comprising three different worship services from 1939 to 1991: Hokkien (from 1939), English (from 1970) and Mandarin (from 1981). In 1992, True Way Presbyterian Church-English Congregation was formed.

Led by Rev Tan Leng Tian who came to serve the Lord in Singapore a century ago in 1918, True Way started as a Hokkien service congregation worshipping in the premises of Sin Chew Kindergarten at Tras Street. Most of the members came from the Tanjong Pagar area.

By the grace of God, in 1959, Chinese Christian True-Way Church acquired a plot of land on Stirling Road in Queenstown. The construction project for her own church building began immediately and by 23 October 1960, the building confidently proclaiming to the world her name "Chinese Christian True-Way Church" stood proudly on 156B Stirling Road. The premises comprised a single storey sanctuary with a single storey annexe building. The first worship and thanksgiving service was officially conducted on 18 December 1960.

In December 1963, founding



True Way was first known as Chinese Christian True-Way Church.

pastor Rev Tan Leng Tian was called home by the Lord. Rev Tong Chiun Chia and his family came from Taiwan to minister to the True Way flock from 1966 to 1969. After the departure of Rev Tong, a new minister Rev Stephen Tan continued to minister to the congregation. Rev Stephen Tan, who was effectively bilingual in Mandarin and English, noticed an unusual phenomenon among the young people – they were attending worship service as well as serving in the various ministries using the Hokkien dialect. Yet, they were communicating among themselves in English.

These were the English-educated younger generation worshippers. Rev Stephen Tan responded to the need of this group of young people and the True Way English Service was born in September 1970. She considered herself the daughter of the Hokkien mother church of True Way. After Rev Stephen Tan's departure from True Way in 1975, the English Service faced an unsettling period when a succession of pastors came and went, until 1981.

God did not forget the fledgling English Service and in April 1981, sent a preacher,

Pastor Graham Ng, to serve in True Way. Pastor Graham Ng was officially ordained as an associate minister in February 1985 and continued his service of love until 2000. Under the leadership of Pastor Graham

God did not forget the fledgling English Service and in April 1981, sent a preacher, Pastor Graham Ng, to serve in True Way.

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25 years of God's goodness and faithfulness

Ng, the English Service began to enjoy stability and growth. As an obedient son of God, Pastor Graham was respectful to the mother church and there was mutual love and care between mother and daughter. By 1992, the English Service was mature enough to meet the challenges that were to come with the formation of an independent "True Way Presbyterian Church-English Congregation".

It started in 1990 when the Synod began considering the formation of the English and the Chinese Presbyteries to oversee the congregations worshipping in the two different languages. True Way English Service was among the first few Presbyterian churches in Singapore to begin the process of formation of an autonomous English Service, independent from the Chinese mother churches. So, in 1992, True Way Presbyterian Church-English Congregation (TWPC-EC) was born, embracing the motto "To Be Like Jesus" (Ephesians 4:16) as her permanent goal. Pastor Graham Ng continued to lead the TWPC-EC into the new phase of growth – spiritually, numerically and physically.

Before the formation of the autonomous English Service, Pastor Graham and his team of lay leaders had been working tirelessly to initiate and oversee the various church activities to help the worshippers grow spiritually. Pastor Graham reported in the True Way Presbyterian Church's 45th Anniversary Commemorative Volume:

"On any given week there would be a whole range of activities going on. Beginning in the morning with a kindergarten, then in the evenings small groups of people would gather for Bible studies, prayer, planning, musical group practice, committee meetings and so on. On the weekends, the fellowship groups, youth and adults meet together and

there would be choir practices. Sundays of course will see the hall full of worshippers, meeting for fellowship over refreshments, as well as Sunday School classes and discipleship groups going on."

With Pastor Graham at the helm, the independent English Service not only continued with the activities that were already in place, but also looked into the quality of these activities to encourage the spiritual development of the church members, old and new. The numerical growth in TWPC-EC membership necessitated additional pastoral staff to meet the spiritual needs of the congregation. From the establishment of the English Congregation in 1992, TWPC-EC was able to recruit more full-time assistant pastoral staff to assist in the various ministries.

The laity, in particular the elders and deacons, provided strong leadership in overseeing the various ministries.

By 1999, TWPC-EC had formed the Elders and Deacons Court, and a Session comprising only elders. Initially the ministries were streamlined into three major pillars:

- Pastoral Care
- Evangelism and Outreach
- Christian Education

Under the oversight of these three pillars, various ministries were set up to promote growth in these three areas, and some ministries were added along the way. A fourth pillar – Worship and Prayer – was added in 2009. The ministries included were:

- Pastoral Care:
- Care Groups
 - Youth Group
 - Women's Ministry (started in January 2010)
 - Family Day
 - Church camps

- Evangelism and Outreach:
- Musicals
 - Evangelistic outreach during Christmas, Mid-Autumn Festival
 - Operation Andrew
 - Alpha Course
 - Sponsorship of Boys' Brigade 94th Company of Nan Hua High School
 - Tuition ministry
 - Queenstown neighbour-



Sin Chew Kindergarten at Tras Street.



The annexe building.

- hood tracting trips
- Missions
 - Unreached people group in East Asia
 - Thailand summer schools
 - Rengit tuition ministry

Christian Education:

- Sunday School
- Vacation Bible Schools
- Christian education classes and seminars

Worship and Prayer:

- Worship
- Band and support singers
- Welcome team, Announcement & offering
- Ushers
- P A crew
- Computer crew
- Holy communion Preparation and server
- Choir ministry
- Flower ministry
- Prayer ministry

One of the challenges that TWPC-EC had to meet and overcome was the need to build a new sanctuary to accommodate the numerically-growing congregation in physical terms. In 1992, there were about 300 worshippers. Praise be to the Lord, the original single-storey sanctuary had become too small to accommodate the growing number of worshippers. Before 1992, when the English Service was still functioning as the daughter congregation of



The church building in 2017.

the Hokkien Service mother church, the original sanctuary was found to be inadequate to hold all the worshippers from the combined services of the Hokkien, English and Mandarin congregations. The solution was the building of a bigger new sanctuary. By the grace of God, the new sanctuary (known as Sanctuary 2) was completed at the end of 1997 and the English Service began worshipping in the spanking new Sanctuary 2.

Throughout the 25 years of the history of TWPC-EC, and even from the early years as the daughter congregation of the Hokkien Service, God's grace was constantly manifested in the various areas of development in TWPC-EC. The English Congregation has grown and is still growing – spiritually and numerically. ■

Taken from the specially commissioned monograph "Celebrating 25 years of God's goodness and faithfulness: 1992-2017". The monograph may be downloaded from the church website, or borrowed from the church library.

In Short by Lee Chung Horn



Hannah Neo with Rev Edwin Wong and her parents Beng Poh and Tracy. Photo by Ronnie Koh.

Christmas baptisms at True Way

We welcomed 23 persons into communicant membership on Christmas Day. Of this number, there were 13 adults who were baptised. Another ten were received through transfer of membership. Three infants were baptised.

Neo Beng Poh, 41, has been worshipping at True Way from 1996. In April 2014, he got married to Tracy Phua. Their daughter was one of the baptised infants. Barely a year old, how did the parents prepare baby Hannah?

"Well, though she wouldn't really understand what she received at baptism, we are praying for her," Tracy and Beng Poh said. "We tell Hannah in simple ways why we go to church, and why we'd decided to baptise her. In time, she will know, especially when she sees the photos!"

"Pastor Edwin taught us that baptism isn't just dedicating our baby to God. It's our public declaration that, as parents, we will work to nurture and bring Hannah up in the faith."

Jason Teh, 69, has been a Christian for many years, and previously attended a church in Woodlands. In 2014, he began visiting True Way to pick up his two granddaughters after their kindergarten classes. He later

my spiritual journey. I didn't attend church very regularly. I thought I would relax and enjoy my retirement. I was lonely. I enjoyed Alpha. I am now in a discipleship group in church. I have made many friends in the church.

"To think I was unsure whether I should attend the Alpha course, because I thought I already knew Christ. But God is good to me, and I can do everything through Him who gives me strength."

Jason transferred his membership to True Way on Christmas Day.

After twelve years, Rengit ministry closes

True Way bade farewell to a group of dear friends in November. These friends were the small church community at Sungei Rengit. Ensclosed in Johor, Malaysia, Sungei Rengit, or Rengit as it is fondly called, is a sleepy, fishing village with a population of about two hundred. The work that True Way undertook was that of giving tuition classes to carefree schoolchildren who would run into the tiny church, expecting English lessons, and a half-day of fun and games. To the children,

the Singaporeans who came every Saturday were mentors and heroes; and not just them, but as time went on, to their families too.

The valiant church teams that visited Rengit braved a two-hour bum boat ride from Changi Ferry Terminal, often across choppy seas, followed by a taxi journey overland.

"There were life-jackets on the boat, but I didn't know if they would keep us afloat," Linda Keh, a Rengit stalwart said. "As the boat pushed out to sea, I often sang 'Nearer, My God To

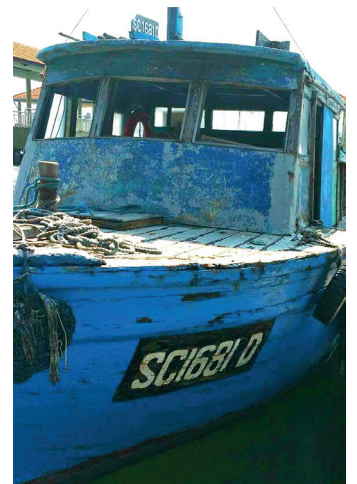
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Jason Teh. Photo by Ronnie Koh.

joined the Alpha course in 2015.

"I realised I had slackened in



The bum boat ride was a highlight of the trips to Rengit.



Rengit volunteers gather at a lunch to encourage each other and share memories. Photo by Lee Chung Horn

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In Short

Thee' under my breath. But I always kept an eye out for our church teens, who sometimes came out with us."

There was time on the day-trips for delicious meals and shopping. But shops and food would not keep one going for long. To serve as a volunteer, one needed grit and dedication.

The opening of a land route from Johor Bahru to Sungei Rengit in 2011 shortened travel time. But the teams had to battle unpredictable road conditions.

Linda Keh: "Sometimes the traffic slowed us down. If we arrived after 11am, half the children would go home. Should we turn back? But we always continued."

The expeditions were filled with joy and purpose, but from 2016, conditions changed. Student enrolment fell because the school syllabus in Johore was now taught in Malay, not English. The impetus to learn English from Singaporeans declined. After local authorities changed the work week to start on Sunday, Saturday was no longer the care-free day of the week, with the week behind you and Monday far away.

Liu Hann Fang, 56: "Most of us are sentimental about this ministry because we have made friends with the children and their parents, and even the shopkeepers in the village. "But, realistically, it is not feasible to continue. Some days, we had fewer than ten children. Resources can be put to better use in other ministries. Watching the children grow up and seeing them get to know more about Jesus was good."

Francis Chua led the Rengit ministry for about twelve years. "I will miss the journeys with God, looking out and up for what He wants me to be. I will miss witnessing the miracles of non-believing parents bringing their children, knowing we shared about Christianity before English lessons.

"Most precious are the one-to-one gospel encounters I had with some students, some of whom accepted Christ."

Prison Fellowship Care Club

In 2018, the church will forge a partnership with Prison Fellowship of Singapore to establish a new work. Dubbed PFS Care Club, this will be a satellite of the tuition centre at St Paul's Church in the Serangoon area. With this initiative, PFS hopes to redistribute students who currently attend Saturday morning classes at St Paul's. This reduces travel time for students, tutors and volunteers.

PFS is an interdenominational Christian welfare organization that ministers to men and women in the prison system, and their families. These individuals include wives and husbands who suddenly become single parents and breadwinners when their spouses are put into prison; older persons who lose financial support and become surrogate parents to their grandchildren when their child enters prison; as well as children who live in the shadow of bewilderment, insecurity and shame.

Priscilla Ang who works full-time with PFS, is excited about the new centre at True Way.

"We give thanks and glory to God for this harvest field, and for raising up labourers for it.

"At the moment, we have enrolled 16 children and two youths. When the Angel Tree project ends in December, we may enroll more children."

The Angel Tree project, which the church has participated in from 2009, sends church teams to deliver, by hand, parcels and letters from prison inmates to their families. This happens in December.

In preparation for the new Care Club, the church has allotted rooms to be used on Saturday morning. Many church volunteers have signed up to take part in the new work.

"We have people who will be tutors. Others will be part of the visitation team and will make home visits to inmates' families. We are still praying for more volunteer drivers to help send the children to and from their homes and True Way," says Priscilla.

Elder Chng Chee An who heads the outreach pillar of the church: "My hope is for Care Club to present the good news of Christ through their influence and commitment."

Priscilla Ang: "My prayer is that each and every one of the children will come to have a personal, saving relationship with our Lord Jesus Christ; and that their families will find support and love from a loving community at True Way.

"May the children become men and women of God, becoming a blessing to their families and society!"

Israel Trip

From 14 through 24 February, a team of True Wayans visited the Holy Land. Forty-eight participants visited Jerusalem, Bethlehem, Jaffa, Emmaus, Nazareth, Capernaum, among other places. Rev Lee Kien Seng was the spiritual director of the tour. Each morning, the group met for devotions and worship. Then they were off.

"The trip was tiring for me," said Chan Lai Chun, 62, for whom the visit to the Holy Land was her first. "It rained. But the rain often stopped when our bus drew up to our destinations.

"I saw the hand of God over the history of Israel. I was moved by Masada and the Yad Vashem Museum. But many other things touched my heart. I didn't expect that I'd have such a strong attachment to Israel until I returned to Singapore."



Rev Lee Kien Seng (centre) reads Scripture at an underground cell where it is believed Caiaphas imprisoned Jesus after his arrest in Gethsemane. Photo by Roger Ho.



A flock of birds appears over a boat on the Sea of Galilee. Photo by Roger Ho.

Jack Tan, 59: "Getting to experience Israel through my sight, touch and taste has deepened my faith. Praise God that He has saved us. Israel are His chosen people. I am his grafted branch."

When the group visited the River Jordan, Ho Gek Hua found herself imagining what Jesus' baptism might have looked like. "The Jordan wasn't very big but it was unbelievable that I was there. I felt very privileged."

Soon Chong Guan, 56: "Though the weather was cold, the boat ride on the Sea of Galilee was special for me." ■

The Western Wall, also called the Wailing Wall, is an ancient limestone wall in the Old City of Jerusalem. It is the place where Orthodox Jews gather to weep over the destruction of the Temples. Photo by Soon Chong Guan.



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A Cuppa

it would be appropriate to summon the elders. The elders have the rightful authority to pronounce God's forgiveness, they could pray for, and mentor the individual.

We often learn to pray from hearing others pray. Is there a best way to learn how to pray?

Remember the disciples asked Jesus to teach them how to pray? That is in Luke 11:1.

I believe the best way to learn how to pray is to learn from others. Besides learning from the prayers of biblical characters, we could also learn from Christians who are more mature in the faith. Parents can certainly lead the way and pass it down through the generations.

Believers who are young in the faith often stay away from prayer meetings because praying aloud with other people is frightening. They don't want people to hear them. What are your recommendations?

The prayer meeting is not for spiritual elites but for all

who identify as Christians. We want people to realise that. It pleases God when God's people come together in faith, and love to pray. This is the reason why we should gather. Furthermore, we get to be built up in our faith when we hear the prayers of others. We are strengthened when we witness how God answers prayers. Our prayer lives are meant to be lived out in the context of community. Don't be too concerned with what people may think of our prayers.

Far more fruitful would be intentionally cultivating our prayer life. Sometimes I think people shun prayer meetings because they haven't been talking much to God in their private lives. Saying that they are uncomfortable praying with others may be an excuse.

A younger Christian may wish to take up this faith challenge: pray with another believer. You could do this during your discipleship group meeting. Or with someone you're familiar with. I know that the blessings that come with praying with others will far outweigh your initial uneasiness or inertia. Mature Christians should encourage younger brothers and sisters in the faith. Avoid giving the impression that a "good" prayer is about the length of your sentences, your

choice of words, or your ability to use Scripture references.

Is there a difference between personal prayer and public prayer? What should people like worship leaders remember?

Public or corporate prayer, unlike private prayer, has an instructional element. However, I would encourage worship leaders not to be too concerned about this aspect lest they unwittingly turn their prayers into sermonettes.

While it is helpful to write down our prayers, worship leaders should be mindful that they sound conversational and like themselves. The worship leader prays on behalf of the congregation. He represents the congregation before God. But he mustn't make it hard for the congregation to identify with the prayers. Be careful not to come across as contrived or impersonal. Leaders should also learn to be sensitive to the Spirit's prompting. It's good to give room for extemporaneous prayers.

How can we pray 'without ceasing' (1 Thess 5:17) without becoming like the longwinded Gentiles that Jesus warned us about in Matt 6:7?

What is your motivation when you pray? You are approaching God in humble dependence and persevering faith, trusting that God is loving and just. Beware of empty words. In fact, God is much more loving and just than the judge in the parable of the persistent widow in Luke 18. Don't mistakenly rely on technique or methods, thinking that, with our religiosity, God can be "manipulated" to do our will.

To pray without ceasing is a way of life where one is always mindful of God. The other way is needs-driven and lacking in a personal relationship with God. One relates to God as father and friend, while the other treats God as an idol and servant.

Tell us about your prayer life.

I try to be systematic and disciplined in my prayer life. For example, I will be praying for Secondary 2 DGs on Tuesday and Secondary 3 on Wednesday. I also find it helpful to include Scripture in my prayers. This helps me to meditate on God's Word and build my confidence upon God's unchanging character and unfailing promises. On the whole, I have much to grow in this area. ■

A Cuppa with Rev Edwin Wong

A Cuppa is a column of conversations on current issues in the True Way church family, and the church at large.

All Christians are given the gift of prayer. Things are changed by prayer. We are changed by prayer. When we pray, we acknowledge our dependence on an all-powerful God. Yet, if we are honest, sometimes prayer feels difficult and a waste of time. Learning to pray takes time, and sometimes we never stop learning how to pray. TOGETHER talks to Rev Edwin Wong about prayer.

TOGETHER: Tell us what prayer is not.

Rev Edwin Wong: I would say prayer is not some magical chant that one utters in fervor, it's not some spiritual technique that we have to master for a situation to turn out exactly the way we prayed for.

Prayer is not us trying to arm-twist God into doing our will, or uploading our requests so that God can meet our needs. Søren Kierkegaard once said: "The function of prayer is not to influence God but rather to change the nature of the one who prays."

In addition, prayer is certainly not a chore although it's not always easy to be disciplined in quieting oneself before God, or giving much thought to our prayers.

How important is it that churches clear up common misconceptions about prayer? What happens if this is not done?

Since prayer is an essential element of our Christian discipleship, we want to make sure that nothing will discourage Christians from coming before God, or short-change them of the assurance they can find in God as they pray. What we believe about prayer affects our practices. Our beliefs may sometimes lead to malpractice, or even non-practice!

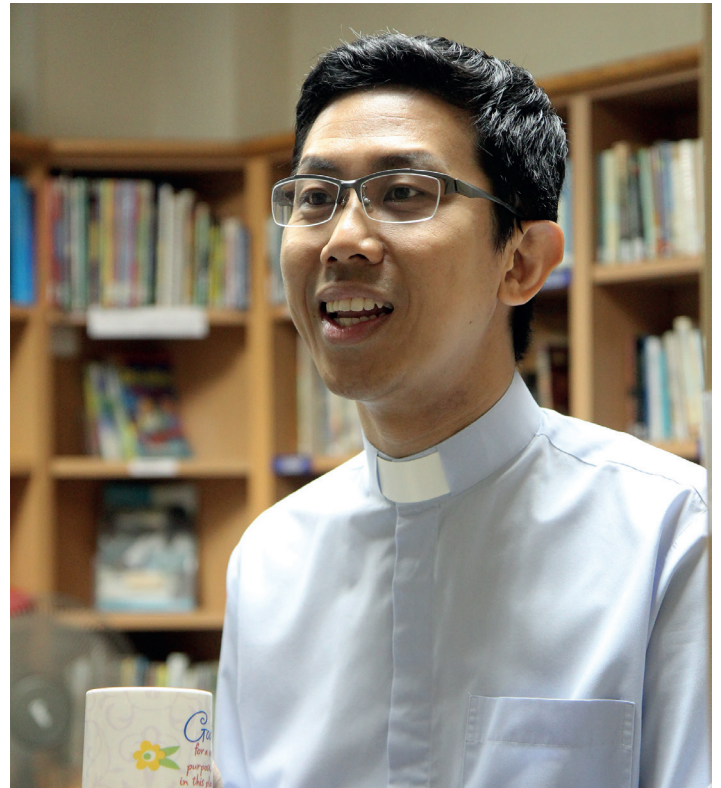
I believe our relationship with God is sustained and strengthened through prayer. If we want our members to grow in intimacy with God, it is important that they understand what God has revealed about Himself, and about prayer. Sometimes misconceptions about prayer arise out of a faulty theology of God. This is usually connected to a diminished view of the centrality of the work of Christ.

Thus, we see people who think they need to turn to intermediaries such as Mary or deceased saints, or relying on certain forms of prayer.

I've seen Christians slide into superstition. Their beliefs about prayer aren't any different from what pagans believe. When we hold wrong expectations of God, we get disillusioned when things don't work out.

We may also wrongly believe that only the prayers of certain anointed individuals are more efficacious than ours. We lose sight of our calling to be a priesthood of believers. Instead of growing in our prayer life, we're timid. We limit our own fruitfulness in praying for others because we fear that we're not "effective", or we don't want to embarrass ourselves, or misrepresent God.

If every believer's prayer is equally efficacious, why does James tell people who



Rev Edwin Wong chats with TOGETHER over a cup of tea. Photo by Jonathan Tham.

are ill to ask the elders of the church to pray over them? (James 5:13-18) And is James saying that the prayers of elders bring healing?

I think James was not suggesting that the prayers of church elders were more effective than fellow believers. After all, if the focus was on getting the sick person to become well, James would have been more specific, and asked for those who had the gift of healing to come and pray instead. We can't assume that all elders in the church had that gift.

In context, it's more likely that James wanted the elders to offer pastoral care and support. After all, when a sheep is physically unwell and unable to gather with the rest of the believers, it is important

that the shepherd goes to the sheep instead.

This passage in James talks not only about sickness but also suffering. James knew that faith in Christ may bring physical suffering, causing believers to lose heart. These believers need those who are more mature to come minister to them. The anointing may be symbolic or medicinal; what seems important is the conviction that the elders give the sick the strength and encouragement to press on in following Christ.

The sickness may also have arisen from personal sin. James spends quite a lot of time speaking about confessing sin. The Bible teaches that some sickness could be part of God's disciplinary plan. In this case,

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